

THE GUIDON

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THE GUIDON.

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The Channing Auxilliary,
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THE GUIDON expands to sixteen pages for this issue in special consideration of the conference at Los Angeles, with the purpose of showing what may be made permanent if those interested in a paper on the coast take the trouble to support it. Fifty cents is so small a sum that the thoughtless may think it not worth giving; but if it be neglected, THE GUIDON must shrink instead of expand. We do not need a large sum of money, but we want a little very much.

The especial event of interest to the Unitarian cause, since the last issue of THE GUIDON, has been the visit of Rev. Minot J. Savage, of Boston. His primary purpose was to assist in the dedication of the Oakland Church, and his contribution to that occasion was alone worth a trip across the continent. Incidentally he has preached or lectured in San Francisco, Oakland, San José, Alameda, Los Angeles, and San Diego, and everywhere he has been listened to with marked interest. It is within bounds to say that he has made a strong impression and aroused a good deal of enthusiasm. His fearless honesty, his earnestness, his directness, and his forcible manner all told in his favor. There is something convincing when a man stands squarely on his feet, and says what he really believes as though he really believed it. Mr. Savage always has his sub-

ject well in hand, and never rambles and wanders. Knowing that noise does no execution, he never fires blank cartridges. Every sentence is loaded and hits the mark.

In this reasoning age, when so many people are disposed to accept little of which they are not thoroughly convinced, it is a satisfaction and a help when a man, who himself represents this tendency can so strongly express the faith he has attained through his reason. One can but respect his intellectual power, and it strengthens any man of similar spirit, but lesser grasp of thought, to find that such a man, questioning everything, has attained so firm and confident a belief in spiritual things.

There are many happily, who reach their convictions less laboriously, whose faith is related more to their feeling than their intellect, but there is a large class that can only be touched by powerful reason and logic. Mr. Savage has strengthened our cause by his visit, and left us with an aroused interest in him and in his gospel, and a strong hope that we may see him again.

Whatever may be the cause or the causes, there is a decided revival in the Unitarian atmosphere on the Pacific Coast, an awakened interest, an increased spirit of loyalty, a stronger determination to do and to be. With such an example of what may be accomplished as the building up of the Oakland society, and the erection of such a home in so brief a time, we ought to be encouraged to any undertaking. The raising of \$12,000 on the dedication day, after the heavy contributions previously made, was a remarkable achievement.

Following this, a little handful of courageous men and women in Alameda arrange an entertainment that by its audacious confidence compels success. To fence a lot, erect tents, build a floor, light the grounds, feed the town, and for two days and nights

be the absorbing occupation of the entire community, is no slight achievement, and when it is all over, to find a cool thousand dollars to add to the assets of the society, is very gratifying, and shows that where there is will enough (plus several other admirable qualities), there is a way to almost anything.

Over in Berkeley another little band of enthusiasts is holding the fort and gathering strength for a sortie on the worldly hosts that encompass them. Waiting for a minister, they gather to listen to one of their number who reads a selected sermon. They are not altogether satisfied, but recognizing that it is temporary, they wait with courage for the leader they soon expect.

The Unity Mission of San Francisco is constantly gathering strength, and there is little doubt that a church will be established and carried forward with power. Everywhere men and women seem awaking to the truth that churches are needed, and to the knowledge that they may be rational and free, and also reverent in spirit and abundant in good works.

Pilgrim Sunday School has expressed its regard for its sister school, of Oakland, by sending a handsome photograph of the Sistine Madonna for the decoration of the new room. The Braun photograph is by far the most beautiful ever taken of this marvelous painting, and gives a very satisfactory idea of it—so say those who have seen both. The memorial picture is a happy thought. There are three, now hanging in the rooms of Pilgrim Sunday School, and three more at Vickery's, which, some day we hope to see bought for us.

Among modern artists, few have treated religious subjects with so much sympathy and tenderness as Frederick Shields. His "Christ the Good Shepherd," is full of the finest sentiment, and in a primary class room is worth all the colored charts and decorated blackboards in the world. A gentleman from this city recently visited him in London, and told him that a photograph of the picture hung in our rooms, and was much prized. He bowed his head and murmured, "Thank

God." He paints these pictures from love of the theme and love of man. His latest, "Christ and Peter" is a noble work, full of the deepest feeling. It represents the compassion of the master in a wonderful way, and seems to typify the very essence and soul of his religion. No one can look at it without being stirred. This is the picture we wish first to see on our walls. Who will place it there, in memory of some loved and lost one, or from regard for the living who might be touched and helped by it?

THE OAKLAND CHURCH DEDICATION.

A surpassingly lovely Sunday, even for favored California, ushered in the dedication of the beautiful Unitarian church of Oakland. At the appointed hour the auditorium, and the Sunday School wing opening into it, were crowded with 1300 friends and well-wishers of the church, while hundreds were disappointed in obtaining ingress. In the morning the church was dedicated to the worship of God. Rev. Dr. Stebbins offered the prayer, an original hymn written by the pastor was sung, and the congregation and pastor united in a responsive act of dedication.

The following hymn, written for the occasion by Mrs. Nathaniel Page of Alameda, who also wrote the hymn for the dedication of Thos. Starr King's church, twenty-seven years ago, was then sung.

Maker of worlds, so vast, so fair!

This earthly shrine to thee we raise:

Each stone is like an answered prayer;

Its gates stand beautiful with praise.

No human creed shall bar its doors

To broadest faith or loftiest hope;

Each tender ministry which pours

Balm for life's ills shall here find scope.

Here may thy sovereign peace descend,

Each grief to heal, each care refine;

Thy holy kingdom come, and blend

The earthly life with life divine.

O power supreme, all wise, we pray

For truth which binds, yet makes us free;

For light to guide the heavenly way,

Like that which shone in Galilee.

With prayer and psalm and choral chime,

On thee our souls adoring call;

From ancient days to farthest time,

Creator, Father, One in all.

The sermon by Rev. Minot J. Savage was on The Church of The Living God. It was an able and powerful presentation of the Unitarian view of the church and what it stands for to-day; a defense of its aims and functions both against radical critics and conservative

bigotry. Delivered entirely without notes in the earnest, direct, searching manner of this noted pulpit orator, it made a profound impression, and was unanimously pronounced a most appropriate and noble expression of the prevailing sentiment of the occasion.

The pastor next gave a brief account of the origin of the Society five years since, when he came to make his residence in Oakland, and was acquainted with but two Unitarian families. The successive steps in the growth of the Society from this humble beginning to its present membership of over two hundred families and its large place among the religious organizations of the city was outlined. Finally, he stated that while the entire cost of the structure was \$77,000, of which \$25,000 had been funded as a permanent debt and could be readily carried by the Society until its liquidation four years hence, there was also hanging over them a floating debt, incurred chiefly for furnishing, of \$12,000. This sum it was absolutely necessary to raise if the Society was to go on its way prosperously. He earnestly appealed to his parishioners and friends to make one more generous effort and clear off this debt.

Rev. (Said to P. C.) Mr. Van Ness followed the pastor, and in his graceful, happy way assumed the charge of the collection which now followed. One member, Mr. Francis Cutting, sent in a \$3000 subscription; Mr. B. F. Dunham, \$1000; the Ladies' Society, \$1000, and then came a shower of responses in large sums and small, until in fifteen minutes the whole amount was raised and exceeded, to the gratification of the pastor and the general congratulation of all present.

In the evening another great audience gathered, and the church was dedicated with appropriate services to the Service of Man. The prayer was offered by Rev. S. Goodenough of the Universalist Church of Oakland. Rev. F. L. Hosmer of Cleveland, Ohio, a classmate and intimate friend of the pastor, sent his contribution in the form of an original hymn.

The addresses of the evening were all made by Unitarian laymen. Hon. Horace Davis and Chas. A. Murdock of the San Francisco church spoke respectively on "The Layman's Duty Towards His Pastor" and "The Service the Church Renders to Humanity." Five of Mr. Wendte's Oakland parishioners made bright addresses. Ex-Governor George C. Perkins spoke of "The Influence of the Church as a Conservator of Public Morals and Inspirer of Good Will Among Men;" Judge C. N. Fox on "The Church as an Agency for Inculcating Charity, Dispensing Holy Helpfulness and Instructing the Young;" Mr. C. J. Woodbury

upheld the teachings of science and the utterance of exact truth in the pulpit. Mr. Daniel Titus would have preferred to change their motto to "The Worship of God *Through* the Service of Man." Finally, Mr. John P. Irish assured his listeners that in this church the laws of Moses and of Kepler would receive equal respect and obedience.

A noticeable feature was the spirit of reverence which breathed through all these addresses and vindicated the essential religiousness of the Unitarian layman.

With this final counsel from Emerson, whose bust by Daniel French was conspicuously displayed on the rostrum, "Know then that your church is not builded when the last stone is laid, but then first when the consciousness of union with the Supreme Soul dawns on the lowly heart of the worshipper," these delightful services of dedication came to an end.

THE GUIDON had expected to devote a page to the description of the edifice, but the picture which was to accompany the article has not been completed, and it has been thought best to defer it till next month.

THE LOS ANGELES CONFERENCE.

The eighth session of our coast Conference will be held at Los Angeles, October 26th to 29th. The program is an excellent one, especial emphasis being laid upon practical questions. The conference sermon will be preached by Rev. B. F. McDaniel of San Diego, Monday evening. Tuesday will be devoted to business and reports, and in the evening there will be a social gathering and impromptu speeches. Wednesday morning the topic will be, "The relation of Unitarianism to the present unrest of Protestantism." In the afternoon the Woman's Conference will hold a session which promises to be brilliant. In the evening there will be several addresses on "The Liberal Religious Movements of Protestantism." Thursday will be given to solid work in the consideration of the practical problems, "How to Start a Church," "Sub-organizations," "Do we Need a Liturgy?," "The Business side of a Church," etc. In the afternoon the Sunday School will be widely discussed, and in the evening the subject will be "The Relation of Unitarianism to the Reforms of the Day." Our best men will be there, and it bids fair to be the largest and most useful session we have ever held.

PACIFIC UNITARIAN CONFERENCE.

The Eighth Session of the Conference will be held at Los Angeles on the 26th to 29th of October. It seems to be a permanent institution and we look forward to its sessions each year as a matter of course. As it gets older its programs are gradually changing in character, getting down to work, so to say, more and more every year. At the early sessions its object seemed to be to give the representatives of the different churches a chance to come together to exchange brotherly sympathy, and proclaim to the world the tenets of our faith. But we have passed by this stage of proceedings and our sessions are now devoted more and more to practical organization and work. This year we want to make the session at Los Angeles the most helpful and strength-giving meeting we ever have had, and the program will be arranged with a view to this.

A brief historical sketch of the life and growth of the Conference will do more than anything else to show the change in its aims and the growing importance of its sessions.

The first meeting was held in Portland, Oregon, June 8-10, 1879, and was entitled a "Conference of the Unitarian Church." The bodies represented in it were the churches in Portland, Olympia, Walla Walla and San Francisco, and the speakers were Rev. Horatio Stebbins, Rev. I. E. Galvin, Rev. D. N. Utter, Rev. W. W. McKaig, Mr. C. A. Murdock and others.

The Conference was rather a Declaration of Principles than an organization for action, and no immediate results followed its session.

Six years passed away without any further gathering of our people; when, on September 25, 1885, an invitation was issued by L. H. Bonestell, Rev. Horatio Stebbins, Rev. T. L. Eliot and Rev. D. L. Cronyn, calling for a Pacific Coast Liberal Christian Conference, to be held at San Francisco, November 1-4 of the same year, and the meeting took place pursuant to this call.

The churches represented by clergymen were San Francisco, Portland, Santa Barbara, San Diego and Tacoma; lay representatives from other places were also present.

This session again was mainly a declaration of our religious position, but at the close of the proceedings it resolved in favor of regular periodical sessions, and appointed a "Standing Committee of Conference," to have charge of the interests of the Conference till its next session.

This move established it as a permanent institution. The proceedings of this second session were printed in full, together with many of the papers read before it, which thus obtained a wider circulation.

The Standing Committee of Conference, on April 29, 1886, issued a call for the third meeting, which was held at San Francisco, November 7-10, 1886. In addition to the places represented in 1885, delegates were present from Oakland, Los Angeles, Sacramento, San Jose, Seattle and Spokane Falls. Rev. Charles W. Wendte was there as the accredited agent of the American Unitarian Association. During the proceedings, C. P. Massey of Sacramento, and Fred. K. Gillette of Idaho, were ordained to the Unitarian ministry, and the right hand of fellowship was also given to Rev. J. W. Spriggs, late of the "Christian" (Disciple) ministry. Articles of organization were also adopted, perpetuating the existence of the Conference, and naming it the "Pacific Coast Conference of Unitarian and other Christian Churches."

The fourth annual session was held at Oakland, November 20-23, 1887, and was distinguished by the presence of Rev. Grindal Reynolds, the revered Secretary of the A. U. A., and Rev. A. M. Knapp, its accredited representative to the Japanese people.

The special feature of this meeting was the disposition to discuss practical work, a half day being set aside for the working organization of the churches,—the Women's Association and the Sunday School. During this session our Universalist and our Hebrew friends took part in the discussion, as had been the case in previous years.

The fifth annual Conference met at San Diego, December 11-13, 1888, and the following new societies were reported: Pomona, National City, San Bernardino and Alameda, in California, and Salem, Oregon, though all

were not represented in person. Mr. Wendte reported at this meeting that there were now fourteen settled ministers on the coast. The Conference took part in the dedication of the new church at San Diego. This year again a half day was devoted specially to the "Women's Organizations," and a committee was appointed to formulate a plan for a general union of Unitarian women on this coast.

The sixth meeting took place at Portland, September 25-29, 1889, and was marked by the presence of many well-known reformers drawn to this coast by the National Conference of Charities, among others, Gen. J. F. B. Marshall, Mrs. I. C. Barrows and the Rev. John Fretwell of England. At a meeting of the women of the various churches it was resolved to effect a local union of the different Societies. After this meeting the name of the Conference appears as the "Pacific Unitarian Conference."

On September 14-18, 1890, the Conference had its seventh annual session in San Francisco. The attendance was larger than ever before, and the business was better systematized. The first day was devoted entirely to organization, reports from churches and from the general field, while the last day was given entirely to the practical work of the various organizations inside the church,—Sunday Schools, Charitable Societies, Women's Auxiliaries and the Laymen's Clubs. At a meeting of the women connected with the various churches a general organization was finally effected under the name of the "Women's Unitarian Conference of the Pacific Coast." In these ways the concrete usefulness of the churches received a fuller consideration than ever before.

Before closing this brief historical sketch I may say that besides the places named above, Santa Cruz, Fresno, Puyallup and possibly other towns have been represented in some of the various meetings—the record of delegates not being always complete.

At present there are twenty settled ministers on the Pacific Coast, and quite a number of good beginnings that only require courage and patience and a little fostering care on

the part of the Conference to result in strong churches.

For the coming Conference at Los Angeles the work has been carefully laid out. Laymen and ministers will have a chance to give one another advice, and to criticise one another's methods, and all can compare notes and profit by mutual experience. Particulars may be found in another column.

The growth of the Conference during all these years has been steadily towards a better organization and towards mutual helpfulness between the churches.

At the same time, a chance to meet every year and compare methods, has fostered the growth of those minor organizations which are often the strongest support of the church, and through which, in many cases, the church sheds its most benign influences upon society.

AN AUTUMN LEAF.

The Channing Auxiliary, published last month as No. 44 in their monthly series of "Scattered Leaves," the following gem from the laboratory of William Rounseville Alger. Some writers have found it difficult to express themselves in the two tiny pages of space that the leaf offers, but Mr. Alger in one scant page has said all that need be said on a topic rarely touched upon and given counsel and consolation that many need.

COUNSEL TO AN UNHAPPY PERSON.

You must learn to be more tolerant and forbearing with yourself. You need to be as patient, soft, considerate, forgiving, magnanimous and loving with yourself as you would desire to be with another. You are your own divinely given friend, a companion forever inseparable. No quarrel, no divorce, no fate, can ever possibly sunder this union. Why not, then, make it a calm and happy co-operation of yourself with yourself to outgrow faults, to perfect merits, to be full of resignation and aspiring repose in fulfilment of duty? Do not blame yourself cruelly, nor think of escaping from yourself; but pardon your failures, and quietly keep trying till you succeed in gaining that full self-possession in equilibrium which is at once happiness and religion.

These little leaves that fall all the year round, flutter far and are tenderly cherished. The Channing receives many touching proofs of their helpfulness.

THE WOMEN'S CONFERENCE OF THE PACIFIC COAST.

During the several years preceding the session of 1890 of the Pacific Unitarian Conference, a desire had been very generally expressed to form a similar Conference of the Unitarian women of the coast,—a society which should coöperate in the work already so admirably conducted by the Pacific Unitarian Conference, and which by uniting the scattered forces should give expression to the loyalty of the Pacific Coast women to the Unitarian cause. This wish was realized at the last session of the Conference, and on September 17, 1890, "The Women's Unitarian Conference of the Pacific Coast" was born.

During the year just past, the efforts of the Board of Directors (in whom is vested the management of the society's affairs between annual meetings), have been mainly directed toward securing branches of the Conference, each branch being a society of women representing Unitarian ideas, and connected with, or not connected with a church, as the case may be. During the fiscal year ending July 31, 1891, seven such branches were formed, two in San Francisco (the Society for Christian Work, and the Channing Auxiliary), and one each in Oakland, San José, Los Angeles, and San Diego; and during the month just passed, one other branch has been formed at Whatcom, Washington, the first representative from our northern sister States.

The Treasurer's books show an income of over of \$350 for the year; of this \$175 has been devoted to fostering the growth of two newly established Unitarian churches, situated respectively in Fairhaven, Washington, and San Francisco.

The acting President, Miss Elizabeth Easton, has mainly directed her efforts during the past year toward placing herself in communication with each and every organization of Unitarian women on the Pacific Coast, explaining to them the objects of the Conference, and urging them to coöperate in the good work; the results thus far have been most encouraging; for besides the forming of branches, many letters received attest

the interest and sympathy for the new movement felt all along the line. The Board of Directors has held several meetings, and each branch has received reports of all business transacted.

The next meeting of the Women's Unitarian Conference will be held at Los Angeles on the afternoon of October 29th. Each branch will be represented by delegates and by a written report; interesting papers will be read. The meeting promises to be fruitful of result to the women's cause.

The Nominating Committee has been most fortunate in securing for the head of its ticket of 1891-2, the name of Mrs. S. K. Lothrop of Fruitvale, East Oakland, widow of Dr. Lothrop the well-known Unitarian clergyman of Boston; earnest, intelligent and sympathetic, she is at the same time a woman of executive ability. The Conference is to be congratulated on her nomination.

The formation and growth of the Woman's Conference have been watched with keen interest by many women on our coast; its possibilities in the way of strengthening and consolidating the forces of Unitarian women on this coast are very great. May it live to realize a hundred-fold the wishes and predictions of even its most ardent friends!

It is an ancient custom of our Hebrew friends when they dedicate a new roll for the sanctuary, to leave the first and last lines to be added after the ceremony, and the privilege of choosing an initial is put up at auction, the successful bidder being allowed to touch a pen to the sacred letter. In a late occasion of this kind the letter *M* was victorious, the sum of five dollars being paid for the choice. The officials were somewhat surprised, knowing that the worthy purchaser enjoyed the good old scriptural name of Rachel, and inquired why she wanted *M*. The purchaser calmly replied, "why, my name is *Mrs. Levi*."

THE GUIDON feels that it has not been born in vain, since one of its little jokes has found its way into that receptacle of the best and brightest things afloat, the "Pleasantries" column of the *Christian Register*.

A SUNDAY SCHOOL LIBRARY RE-VISITED.

I had never been allowed inside its doors when a child, and now, though grown up, and entrusted with the keys to the cases, I felt almost like a burglar in entering the room. It was at the close of a winter afternoon, and the church was still and deserted. The library showed dim and heavy with shadows; the tiers and tiers of brown paper-covered books behind the glass doors of the cases on the walls made the place look like some silent and haunted museum. Within those covers were the same heroes and heroines unchanged by as much as a day's growth since I had known them, while I had been passing from youth to manhood.

But they were not dead, those old friends yes, and enemies of my youth, that dwelt upon the shelves, for as I turned the leaves, each character strutted across the page as alive with flesh and blood as ever. Single phrases and sentences that I had long forgotten leaped up from the printed lines and struck me as with a blow, and the quaint pictures in some of the old books widened into scenes, and wings, and skies that filled the room, making a very theatre as of old, where the drama was reënacted.

But first I turned to the old catalogue, verger to this storehouse of old memories. I ran down the line past

825. I will be a Gentleman.

826. I will be a Lady.

to the L's bringing up with a shock at the title that had been a talisman to conjure up my most romantic fancies.

1001. The Last of the Huggermuggers—C. P. CRANCH

I eagerly flew to the shelf to meet my dear friends lost for fifteen years. Could this thin little shrunken volume contain the wild and exciting "Giant Story" I had loved so long ago? With its small, thick pages, large type and plentiful illustrations, I could read in less than half an hour what my childish eyes had spent days over, but as I read, the same thrill of excitement when "Little Jacket" awoke to find himself lying in the sea-shell on the lofty mantel of the giant's tremendous dining-room, showed me I had

not grown so old, as I had thought, after all. By its side, a twin volume, called *Kobboltozo*, contained a sequel to the narrative even richer in wonders than the first.

Then, with my appetite for the marvelous still unsatisfied, I filled my arms with the old favorites and sat down as to a feast.

Alice in Wonderland, queen of fairy tales. *Through the Looking-glass*, one more glimpse at that exciting moment when Alice actually steps through the mirror into the fascinating land behind. What more delicious impossibility have I ever read since! There was *Water Babies* new again and fresh as its spick-span infants, and *At the Back of the North Wind* as full of mystery as twilight, and the *Princess and the Goblin*, wherein the valor of one Curdie glows triumphant from pages of nocturnal adventure. Instructively I turned to his goblin chant—

"There's a toad in the road,
Smash him, squash him, fry him, dry him,
There's another"—

I had known so far, and had always wished to remember the rest.

The charm of the crude suggestive pictures in this book was as powerful as ever, and as different from the realistic illustrations of to-day that one fears for the desired imaginations of the newer readers. Can they make mystery and romance of the detail in *St. Nicholas* and Louisa Alcott as did we of Hans Andersen and *Undine*?

I read *Passionetta* and *The White Cat* and *Yvon and Finette* and the *King of the Golden River*, and then I remembered that lost love of mine, *The Boy's Own Book*, a veritable encyclopædia of impracticable and obsolete games, tricks and experiments.

The names, *Helps Over Hard Places for Boys*, *Helps Over Hard Places for Girls*, had always aroused my curiosity, unsatisfied till now. I soon put them up, however, after trying one of the dreary little tales. A similar experience with the tedious old *Auntie Wonderful*, who succeeded in perverting nineteen several attempts at conversation by her views into as many sermons illustrated by a rhymed story, broke another childish idol. But the rest shone brighter for their

rediscovery, and I left feeling younger by a dozen years.

It was a collection of some 2000 volumes, and a remarkable one, considering that they had been all selected and bought by one lady, whose knowledge of juvenile literature must have been wonderful.

There were quaint and rare books there, fascinating translations from the French and German; books that seemed to have been written for this very library, and which I have never seen elsewhere. Every juvenile classic was represented by several copies, whose rumpled leaves and weakened bindings testified to the instinctive choice by the children, of the best.

And as I left, I seemed to see a child enter anxious for his book, clutching his card, on which I saw written opposite my own name, the numbers—

1001, 1001, 1001, 1001, 1001.

F. S. B.

NOTES.

Miss Ida Benfey, a Californian who has worked prodigiously and accomplished wonders as a public reader, both here and in the East, is visiting her old home, and giving us a taste of her quality. She has made quite a success in her own dramatization of George Eliot's works, especially "The Mill on the Floss," and "Adam Bede," and has won golden opinions from her hearers. Her latest engagement is with our Onward Club, which enters the field in presenting a novelty in the way of a Children's Matinee, on Thursday, October 15th—in the Sunday School room of our church. The program is a charming one, including Rudyard Kipling, Bret Harte and James Whitcomb Riley, in addition to those two delightful stories, "The Potato Child," by Mrs. Woodbury, of Oakland, and the "Story of Patsy," by our own Mrs. Wiggin.

What better entertainment could be offered a child than an afternoon in the company of such fascinating people, chaperoned by so fine a person as Miss Benfey?

Rev. C. W. Wendte, 1202 Harrison Street, Oakland, the treasurer of the Pacific Unitarian Conference, respectfully urges our churches to send him the sum assessed upon them in time for the forthcoming conference. Individual annual memberships at one dollar are also desired.

The Oakland Society will publish a handsome little souvenir of the dedication of their church, including Mr. Savage's sermon in full, and a description of the building, with pictures of the elevation, and a diagram of the ground plan. Address, Rev. C. W. Wendte, 1202 Harrison street.

A Unity Club has been propitiously started at the Mission. Rev. C. W. Wendte, that veteran organizer and starter of many good things, was present to see that the new craft was properly launched. We expect much from this society. The Mission people have a way of making things go, and when they take hold and do their best, they will have a society that will be second only in name.

The Onward Club held its regular monthly meeting on the evening of September 26th.

The work of its various committees seems to be flourishing, and the club as a whole to be in excellent condition for its winter campaign of entertainments, including the Christmas Festival.

During the month a benefit for THE GUIDON will be given, which we trust will insure the success of our standard for the coming year.

The Dramatic Recitals, by Mrs. Louise Humphrey-Smith, before the Channing Auxiliary, have been of a high order. Mrs. Smith's programs have been very attractive, and her presentation of the various authors, intelligently appreciative. Her powers of memory are really wonderful. Three programs of an hour and a half, and hardly a reference to her book; but the marvel of her doing it, is lost in the quiet refined power with which it is done. It is gratifying to feel that one of our own number can so satisfactorily minister to our pleasure and our profit.

UNITARIAN CLUB MEETING.

The Annual Meeting of the Unitarian Club of California was held at the California Hotel on Monday evening, September 14th, 1891. About 110 members were present, and the two hours devoted to the dinner and to social converse slipped pleasantly away. At a few minutes after eight o'clock, the President, Mr. Horace Davis, called the meeting to order. He congratulated the Club on the number present, and on the uniform prosperity of the past year, and stated that the Club had come to number 141 members, and in addition five new names had been presented at this meeting. He called on Mr. Geo. H. Murdock for the Treasurer's report, who gave the amount in the treasury as \$119.40.

The nominating committee through the Chairman, Mr. Charles M. Gorham, reported the following nominations for officers for the ensuing year, which were unanimously endorsed by the meeting:—Frank J. Symmes, President; Charles A. Murdock, Francis Cutting, Vice-Presidents; A. E. Buckingham, Treasurer; Sheldon G. Kellogg, Secretary; Executive Committee—S. C. Bigelow, B. F. Dunham, A. E. Moody and George E. Plummer.

The business of the meeting being concluded, a quartette from the Loring Club sang two selections, and the President introduced Rev. Minot J. Savage of Boston, who delivered a half-hour's address on "The Religious Situation and the Duty of Unitarians." After some pleasant allusions to the Club, the speaker divided Unitarians into several classes. The first class he characterized as the Unitarians from conviction,—those who are Unitarians all the time, every day in the week and every week in the year,—the men who know why they are Unitarians. These, he feared, were comparatively few in number. Then there are the semi-detached Unitarians, those who are Unitarians when the weather is fair and it is perfectly convenient for them to be so. The third class are those who are Unitarians because they are nothing else. They are like the man who, when reminded by his minister that he

had not been at church for over a year, replied that at any rate he had not been anywhere else. The last class mentioned were the post-mortem Unitarians,—those who desire to be buried by a Unitarian minister after death. There are a good many of this kind in Boston, the speaker said, who seemed to wish to be thus buried by him, and he pleasantly remarked that so far as his strength might allow, he was glad to help to do it.

There are a great many so-called Unitarians who do not count for much,—who are without convictions. They are affected by the aimless drift characteristic of the age. They have very little time to investigate the great problems to which a few give almost their entire attention. The agitation which prevails in this transition epoch is in many regards helpful. Old conceptions of God, of man and of destiny are disintegrating and are being broken up, and cannot stand the light of modern investigation. Some orthodox ministers, like Heber Newton, are thoroughly in sympathy with the age, but believe that their churches can be so broadened that they may still hold progressive people.

There are some practical, pressing duties for level-headed Unitarians. They need, in the first place, to become possessed of convictions. Few people have convictions. Chauncey M. Depew said recently that in political matters not more than four hundred persons in New York do any (practical) thinking, but these are the leaders of political opinion in that city. Convictions imply careful consideration of the questions concerning which they are held, in which respect they differ from prejudices.

Now, what are some of the convictions which Unitarians should hold? Every one ought to make up his mind as to which way the world is moving,—as to the trend of divine progress through and up the ages. Every one ought to get out of the notion that it doesn't make any difference what a person believes, and should understand that everybody tries to carry out somebody's ideas, and that the proper thing to do is to get into right relations with God. In this connection, the speaker referred to the doctrine of the

Fall of Man, and said that it made the greatest difference whether a person believes that doctrine or whether he believes in the gradual and continuous progress of mankind. We ought to know and feel that there is no less a need now to develop the spiritual side of our nature than there was when people believed in a literal hell of fire and brimstone. No change in belief in modern days has taken away the necessity of so living as to be fit for the future life. Again, Unitarians should know and feel that there is as much work for the laymen as for the ministers.

Having become possessed of these convictions, we should teach our children what we ourselves believe. All these points were aptly illustrated by the speaker, but we have not the space for a fuller abstract.

Rev. S. A. Gardner followed Mr. Savage with many witty allusions to his work at Fresno, many of his anecdotes and stories fairly convulsing his auditors. In closing, he expressed his conviction that Unitarians should stand for the doctrine of immortality as against the prevalent materialism.

Mr. A. G. Eells suggested in a short address that there was something which should be emphasized even more than the possession of convictions, and that was practical work. Unitarians should set an example and should accomplish something for every day life. Men will not go out of something which has done a good work into something which they cannot see to have done an equally good work. We should be the Pilgrim Fathers of the coming Republic of God.

Rev. Geo. R. Dodson of Alameda closed the discussion with an earnest address in behalf of progress and devotion to duty. We should have implicit confidence in the Truth, in man and in God. The world is out-growing, but is still up-growing, and we should go forward with utter fearlessness. If we falter, we shall have the mortification of seeing the work pass into stronger hands.

Mr. James B. Stetson, Chairman of the Citizens' Committee on the monument to the late Rev. Thomas Starr King, gave an account of the work done, and expressed the hope that the monument would be placed in

position and unveiled before the close of the year. Mr. Frank J. Symmes was then installed as President of the Club for the ensuing year and made a neat address. When the meeting adjourned, each member felt that it had been good for him to be there.

CORRESPONDENCE.

PORTLAND, OREGON, Sept. 18, 1891.

To the Editor of the GUIDON:—It may interest some of your readers, especially those who are helping to form new societies on the Coast to know something about the "W. G. Eliot Fraternity," which is the young people's society of the Church of Our Father in Portland. It was formed four years ago this fall, and for three years its objects were mainly religious and social culture; but at the beginning of last year we felt that our field of work should be widened and so formed a Literary Study Class. I can perhaps give no better idea of our work than to give a list of the different committees with the work of each. The Sunday Evening Committee has charge of the half-past six meetings which are held in the chapel before evening service. The subjects for these meetings are printed on the Fraternity card. Some of them for last year were "Helpers, not Hinderers," "Prayer," "Sunday Recreations," etc.—all with appropriate texts. A leader from the society is appointed for each meeting and every member present is expected to voluntarily take part, if only to repeat a text or quotation on the subject. During the last year we have used the Unity Service Book in connection with the church hymn book. These meetings have been held since the society was first formed, and last year there was a regular attendance of nearly thirty-five.

The Literary Committee has charge of the Study Class. Last year we read Ruskin's "Sesame and Lilies," and "Crown of Wild Olive," and also studied Seeborn's "History of the Protestant Reformation." There are an essay and readings by members at each meeting, and the evening opens with quotations. The class meets in the church parlor three Tuesday evenings in the month.

The Relief Committee does the charitable work of the society and sees that its funds are properly disposed of. Gifts have been sent to the Crow Indians, the State Insane Asylum, etc., and small sums of money have been handed to the Ladies' Society of the Church. This committee also stands ready to decorate or assist in decorating the church, whenever called upon.

The Lookout Committee invites and calls on new members, and it is their special duty to be a sort of "Hospitality Committee" on all occasions.

The Social Committee, which is changed every month or so, has charge of our socials, which are held once a month in the different homes of the members. There is a brief business meeting held once a month, just before the Study Class convenes.

The society numbers about seventy members, thirty or forty of whom are active members. We feel that we have improved and grown stronger with each year, and are planning to do some special missionary work in connection with the church during the coming year.

D. D. E

TACOMA, Sept. 19.—In your bright paper, THE GUIDON, which seems just what we wanted, I notice that you ask for news from the field of Unitarian work. During August the Unitarian church in Tacoma was closed and I roamed about western Washington, speaking where any wanted to hear, and preached two Sundays in Victoria, B. C. to a small audience composed of very earnest people. Since I was there they have had a lay service every Sunday and think that could they have a month or two of preaching from some missionary, they could have a Unitarian church. There were several remarkable persons in the congregation. One was a man over eighty years old, who could not hear a word I said, but who was out at every service, saying that it did him good to be there, for he knew that I was preaching the truth, since I was a Unitarian. Another was a shoemaker quite able to preach himself, to whose shop came people of all denominations that they might enjoy the benefit of his conversation.

Victoria is a slow place, the people do not readily take hold of new ideas; but they are earnest and what is gained will be held. I preached one Sunday at Ocosta by the Sea, in the Gray's Harbor country; there I had a large congregation, as there was no other preaching and whoever wished to go to church had to listen to the Unitarian minister. Here we have a donation of good lots, and the leading people in the town are interested to to build a church. They have already raised two-thirds of the money needed to erect a building which can be used week days for public amusements and on Sunday for Unitarian preaching, thus making their church of use every day. I preached at South Prairie where I have three members, who however wish to have services once in two weeks and expect to convert the town. We have good and attentive congregations, who read our literature and are being influenced in their religious thought, some light has been obtained and they will soon see more plainly. I preached one Sunday in Anacortes and gave several lectures during the week to very good congregations. Here we were offered desirable lots and when times are better something can be done at this point, which is about thirty miles from Fairhaven, where we have had preaching all summer. The three members in South Prairie will build a church when there is some one to preach regularly in it. The great need in western and eastern Washington as well, is for a missionary who can go regularly to the promising places and it cannot be long ere we have some new societies able to take care of themselves. This hurried letter may give you some idea of the possibilities of this country.

REV. W. E. COPELAND.

Dr. Stebbins represented the Pacific Coast at the Saratoga Conference, and his pulpit has been acceptably filled during his absence, by Rev. M. J. Savage, Rev. N. A. Haskell, and Rev. C. W. Wendte. Rev. Thos. Van Ness will preach next Sunday. Dr. Stebbins is expected to be in his accustomed place on October 18th. He will be warmly welcomed by his congregation.

NOTES FROM THE FIELD.

PORTLAND, OREGON.—The first week in September the Unitarian Sunday School re-opened. A neat circular has been sent to all friends of the school showing the growth in interest and attendance. The following schedule published by the Superintendent, Rev. E. M. Wilbur, shows this growth:

Number enrolled Sept. 1, 1890.....	146
“ “ June 30, 1890.....	260
Increase.....	114
Number of classes Sept. 1, 1890.....	15
“ “ June 30, 1890.....	27
Increase.....	12
Largest attendance.....	210
Smallest “.....	85
Average “.....	168
Number of visitors.....	416
Number of collections.....	\$205.86

SALEM, OREGON.—Rev. H. H. Brown returned from vacation September 1st and services were renewed on the 6th with excellent prospects for the future. The new church is rapidly approaching completion. The masons and carpenters will be through their work the latter part of October.

The Ladies' Society have started classes in painting and sketching, the profits of which go into the fund for fitting up the church.

During his vacation Mr. Brown preached at Independence, McCoy and Millen in Oregon and found a number of earnest men and women who desire regular meetings. At the present time he preaches once a month at the State Penitentiary and every fifth Sunday at the Insane Asylum.

WHATCOM, WASHINGTON.—Rev. S. F. McCleary closed his labors in this town September 15th. We are hoping the some other missionary as devoted and conscientious may be sent to us. We have established a branch of the Woman's Conference and elected the following officers: Mrs. L. Guptil, President; Mrs. A. P. Cooper, Secretary; Thos. Slade, Assistant Secretary; Mrs. Frank Wood, Treasurer.

SPOKANE, WASHINGTON.—Rev. A. G. Wilson, who has been preaching for the Unitarian congregation since April, has been given a regular call by the Unitarian Church to become its pastor. Mr. Wilson has accepted and enters upon his regular duties the first Sunday of October. He is well

known in Spokane, having formerly been the pastor of the M. E. Church.

UNITY MISSION, SAN FRANCISCO.—During September the pulpit has been filled by Rev. S. A. Gardner of Fresno, who gave an admirable talk on true liberalism, Rev. Minot Savage who preached to an audience that crowded the hall in every part, and Rev. Thos. Van Ness, the Superintendent. The Sunday-school, under the charge of Mr. Van Ness and Mr. Augustus Tilden, is steadily growing and now numbers eighty pupils. A Unity Club has just been formed and during the coming year, the study of the great novelists will be taken up in conjunction with public readings and musical recitals. The new choir under direction of Miss Grace Loring adds to the attractiveness of the evening services.

SAN JOSÉ.—The corner-stone of the new Unitarian Church on St. James Park was laid on Wednesday afternoon, Sept. 23d, with appropriate Masonic honors. The Grand Lodge of the State officiated and fully 150 Masons took part in the exercises. After depositing in the box the usual society symbols, the Secretary of the Church placed therein a history of the San José organization, together with records, newspapers and sermons of the Revs. Mr. Ames, Haskell, Wendte, Stebbins and Van Ness. An original hymn written by Mrs. E. O. Smith was then read, and the orator of the Masonic fraternity, H. V. Morehouse, delivered an admirable address on “Epoch Times,” speaking of the present as one such in the development of San José. The pastor, Mr. Haskell, then introduced the Rev. Mr. Wendte of Oakland, who some three years before had been instrumental in the reorganization of the Unitarian church. Mr. Wendte took for his central idea the need of Spiritual Truth and Freedom combined with Reverence and Service. His remarks were frequently applauded by the large crowd that had assembled and which completely blocked up the sidewalk and street in front of the church lot. At the conclusion of Mr. Wendte's remarks, brief addresses were made by the Revs. Dodson and Van Ness; the exercises being concluded

by the singing of the original hymn, and benediction by Mr. Haskell. It is now confidently hoped that the new building can be carried forward to an early completion, contracts for the superstructure having been already let.

SANTA BARBARA.—Unity Church Santa Barbara, is a stone structure modeled from the church at Ann Arbor, Mich., with some changes of course to fit the place and materials used. The audience-room is 42 by 60 feet; will be furnished with circular pews seating about 300 persons, lighted by colored glass windows, two of which are handsome memorial windows, gifts of friends. The young ladies of the society furnished the rest of the windows. In front of the auditorium is a parlor connected with the audience-room by three large arches 20x42, so as to be used with it on extra occasions when more seating is required; from that is a raised dining-room 16x20, which also answers as a stage for exhibitions, concerts, etc.; connected with this is a kitchen 13x13. On the southerly corner is a stone tower fifteen feet square, with pinnacles and turrets; the first story of which, 13x13, is used for a library-room; above the pastor's study, 11x13. The main building is roofed with El Dorado slate. The audience-room is finished about two-thirds the height of the roof, ceiled with redwood in panel-work with partially exposed timbers; sidewalls of Alpine plaster. The pulpit was a present from some Eastern friends and is of antique oak; the pews also of antique oak. The pulpit occupies the center one of three arched niches, the left occupied by the choir and organ, the right by a retiring-room for the minister. Special attention has been given to ventilation. The church is situated on State street, the main business street of the city, directly opposite the Arlington Hotel, and when completed will be an ornament to the city, and we trust a center for all good words and works.

ALAMEDA.—On Sunday, Sept. 27th, the First Unitarian Society held a congregational meeting for the purpose of calling a pastor. The Rev. George R. Dodson, who has been

filling the pulpit for the past three months, was unanimously elected to the position, and his retention will give much strength to the organization. Rev. Mr. Van Ness spoke of the need of fully sustaining Mr. Dodson in the difficult work of building up a church and called upon those present to subscribe generously toward the next year's expenses. The Secretary having announced that between \$1800 and \$2000 would be needed, fully half that sum was subscribed at once, making it certain that the church work will be carried through successfully. The lawn fête held in September by the ladies which proved so notable an affair in the way of entertainment will be probably net \$1000 above expenses. This, with amounts already given toward the church lot, will clear off the debt and make it possible for the Society to soon look forward to their own religious home.

SACRAMENTO.—Starting with the first week in November, a series of pulpit exchanges is to be brought about by the Rev. Mr. Massey. Revs. Messrs. Wendte, Van Ness, Dodson and Haskell are to speak in Sacramento and a "Mission Week" is suggested,—a time when prominent laymen from San Francisco, as well as the above named clergymen, may be heard by our people. In this way it is hoped renewed interest may be awakened, and steps taken toward the obtaining of a permanent church home.

MAYFIELD.—Rev. Geo. H. Greer is about to realize the desire of a life-time and become a Californian. He visited THE GUIDON office on his way to Tacoma, where he will gather up his *lares* and *penates* and bring them to San Mateo County. He has bought a small tract of land near Mayfield, and will establish a permanent home contiguous to the Stanford University, where his son will take a post-graduate course. He proposes to enter the field of rational and progressive religious work at or near the new University, and do what he can for the institution and the cause. The opportunity offered in the opening of the University is one to be strongly embraced, and it is fortunate that Mr. Greer can combine convenience with the privilege of labor.

CHURCH DIRECTORY.

CALIFORNIA.

ALAMEDA.—First Unitarian Church, Masonic Temple, corner Park and Alameda Streets. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

REV. GEO. R. DODSON, Pastor.

BERKELEY.—First Unitarian Society, Odd Fellows Hall, opposite the Berkeley station. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

FRESNO.—Unity Society, Barton's Opera House. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School after morning service.

REV. S. A. GARDNER (Independent), Pastor.

LOS ANGELES.—Church of the Unity, Los Angeles Theatre. Services every Sunday at 11 A. M. Young People's Meeting at 7:30 P. M. Sunday School at 10 A. M.

REV. J. S. THOMSON, Pastor.

NATIONAL CITY.—Unitarian Society, Kimball's Hall. Services every Sunday at 3 P. M.

REV. B. F. McDANIEL, Acting Pastor.

OAKLAND.—First Unitarian Church, corner 14th and Castro Streets. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 9:45 A. M.

REV. CHAS. W. WENDTE, Pastor.

POMONA.—The Unitarian Church, Opera House, corner Third and Thomas Streets. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

REV. SPRAGUE, Pastor.

SACRAMENTO.—First Unitarian Society, Pioneers' Hall. Services every Sunday at 11 A. M. Sunday School at 12:15 P. M.

REV. CHAS. P. MASSEY, Pastor.

SAN BERNARDINO.—Church of the Unity, Davis' Hall. Services every Sunday at 11 A. M.

REV. ELI FAY, D. D., Pastor.

SAN DIEGO.—First Unitarian Church, corner Ninth and D Streets. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 10 A. M.

REV. B. F. McDANIEL, Pastor.

SAN FRANCISCO.—First Unitarian Church, corner Franklin and Geary Streets. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 9:45 A. M.

REV. HORATIO STEBBINS, D. D., Pastor.

The Unity Mission, corner Twenty-first and Howard Streets. Services every Sunday at 7:45 P. M. Sunday School at 2:30 P. M.

REV. THOMAS VAN NESS, Pastor.

SAN JOSE.—First Unitarian Church, Odd Fellows Hall, corner Santa Clara and Third Streets. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

REV. N. A. HASKELL, Pastor.

SANTA ANA.—Unity Mission.

REV. E. R. WATSON in charge.

SANTA BARBARA.—Unity Chapel, opposite Arlington Hotel. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 10 A. M.

REV. P. S. THACHER, Pastor.

VENTURA.—Unitarian Mission.

REV. W. S. DEVOL, Pastor.

OREGON.

PORTLAND.—Church of our Father, opposite "The Portland" Hotel. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 10 A. M.

REV. THOS. L. ELIOT, Pastor.

REV. M. A. WILBUR, Assistant Pastor.

SALEM.—First Unitarian Society, Unity Church. Services every Sunday at 11 A. M. Sunday School at 12:30 P. M.

REV. H. H. BROWN, Pastor.

WASHINGTON.

FAIRHAVEN.—Unitarian Mission, G. A. R. Hall. Services Sunday at 7:45 P. M.

REV. S. F. MCCLEARY, Acting Pastor.

MACMILLEN.—First Unitarian Church. Services every other Sunday at 3 P. M.

A. D. HALE, in charge.

OLYMPIA.—First Unitarian Society, Tacoma Hall, corner Fourth and Columbia Streets. Services Sundays at 11 A. M. and 7:30 P. M. Sunday School at 12:15 P. M.

REV. NAPOLEON HOAGLAND, Pastor.

OCOSTA.—Unity Mission.

REV. N. HOAGLAND in charge.

PUYALLUP.—Unitarian Society, Odd Fellows' Hall. Services at 11 A. M.

REV. HERMAN HAUGERUD, Pastor.

SEATTLE.—First Unitarian Church, Eighth St. near Union. Services every Sunday at 11 A. M. Sunday School at 12:15 A. M.

REV. WM. G. ELIOT, Pastor.

SPOKANE.—Unitarian Church. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12:25 P. M.

REV. A. G. WILSON, Pastor.

TACOMA.—First Unitarian Society, Tacoma Av. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12:30 P. M.

REV. W. E. COPELAND, Pastor.

WHATCOM.—Unitarian Mission. Services Sunday at 11 A. M.

REV. S. F. MCCLEARY, Acting Pastor.

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